

THE KINGS RIGHT,

*Briefely set downe in a Sermon prea-
ched before the Reuerend Judges at the
Assizes held in Reading for the County
of Berks, June 28. 1619.*

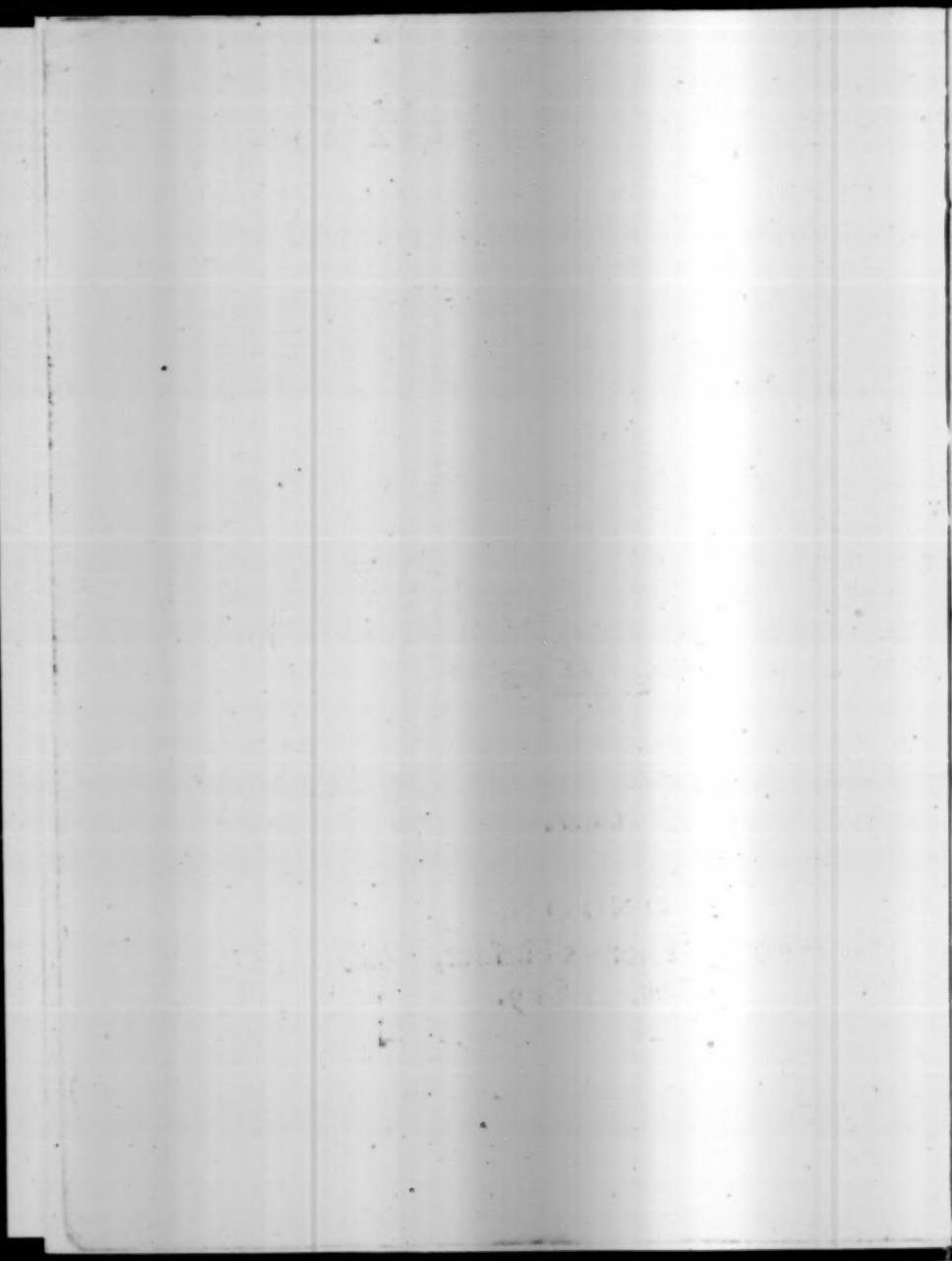
By William Dickinson one of the Fellowes of
Merton Colledge in OXFORD.



Giue vnto Cesar the things that belong vnto
Cesar.

LONDON,

¶ Printed by Thomas Purfoot, Anno
Dom. 1619.



TO THE RIGHT HONORABLE
William Earle of Pembroke Lord Cham-
berlaine of his Majesties Howfhold, &c.

My singular good Lord.

Most Honorable Lo:



HIS Sermon, at what time it was preached before the Judges at Reading, foud so good acceptation, as sithēce some of the more Auditories of that Auditory haue wished I would giue it a Second birth by the meanes of the preſſe, thereby to communicate the ſame to the knowledg and vſe of more, then were for that time hearers: A matter wherein I had not been eafe to follow their aduice, knowing the weake complexion of ſuch an *Issue*, but that I was carried forward with the opinion, that the inscribing of your Honorable name in the Forehead of it, would giue

A 2 some

The Epistle Dedicatarie.

some strength and beauty vnto it; the same
being not vnlke the Infant of some poore
man, which is wont to be looked vpon and
handled the rather, because it had the ho-
nour to beare the name of a Noble God-
father. All my offerings (Noble Lord)
by a deepe obligation doe owe themselues
to your Altar, where long since I haue
made a dedication of my selfe : and this
hecre is presented for the First-fruits and
gage of that dutie and reuerence, wherwith
I am tyed to honor him, who hath made it
the principall scope of his life & actions, to
worship the great *Judge* of Heauen, and to
honor his glorious Image in his *Viceroy*
on earth, whose *Right & Prerogative* are the
peeces wherof this Sermon is framed. The
same Almighty Judge heape vpon you the
full measure of all Honorable happinesse,
according to the vowes & vnfained praiers
of him that is

Your Lordsh. most humble
Chaplaine cuer devoted at
your Lordsh. seruice,

William Dickenson.



Psalme Lxxv. vers. viij.

But God is the Judge, &c.



N this Psalme is set downe
the Resolutiō of a King or
Judge, that hee will hold
an *Aſſize*: The reaſon
of this his purpose is also
ſhewed, which is the ge-
nerall diſſolution of man-
ners amongst the Inhabi-
tants of the Earth, they

are all out of square and looſed from the integrity
of an holy conuerſation. Therfore faith the King,
When I ſhall receive the Congregation, I will Judge. He
doth yet threaten onely, *Eccl. v. 12. Non dum venit hora,* the
houre is not yet come, neither hath the Trumpet
proclaimed the day of his Sessions. In the meane
time men runne on ſecurely in their owne imagi-
nations, and labour to enjoy the good things that
are present, and being not checkt and contrould
in the proſperity of their luſts and deſires, *They lift*

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up their Horne on high, and speake with a stiffe necke, as though none were aboue them, and had power to question their carriage and course of life. *Not our tongue onely*, but our lands, our honours, our greates is our owne, *Who is Lord ouer vs?* and who shall call vs to an account of our doings? Thus like the flie in the Fable, they thinke all the smoake and dust of a more prosperous fortune to be raised vp by some absolute and vncuestionable power of their owne, derived vpon them by a peculiar Law of necessitie, attending cyther the wombe that bare them, or the place and houre of their Natiuities, or the fauourable times they liue in, or their owne deseruings. The holy Prophet to abate this vaine confidence and selfe-conceit in these kind of men, giues them to vnderstād, that in what elevation soever they are, there notwithstanding this Judge hath the supremacy: neyther the East, nor the West, nor the South, no place, no person can plead exemption, *for God is this Judge.* Heere is his commission, of extent and authority large enough, and it is his peculiar interest and worke, *to set vp and pull downe, But God is Cō.*

Which wordes being well examined, might teach men to know their owne place and strength a little better then many of vs doe, and not so boldly to intrude vpon the sacred prerogatiue & right of the Higher Powers, from whence euery inferior agent must acknowledge his place and power of operation, and therein content himselfe, least he be found

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found to usurpe and resist against the Ordinance of Rom. 13.
God. Indeed naturall agents haue alwaies held
themselues within the compasse of their owne
scene and functione : The Sunne knoweth her
risings, and the moone holds on her course: The
huge Sea swels not aboue the bankes thereof, on-
ly intellectuall and reasonable creatures haue not
kept their first estate, and being once past the Line
of their alleigance, they meane to bee impudent
and iniurious to the purpose, nothing will satisfie
them, but to be superior, or at the least equall with
God. *Adeo extrema placent cum a recto tenore semel*
recesseris. The Angels stand yet indited of that
treasonable thought, *I will ascend into heauen, I*
will exalte my thronē above the starres of God, I will be
like the most high: And our first Parents are chargd
with that presumptuous attempt, which was to
make themselves as Gods, knowing good and euill. A Gen. 3.
man would thinke that so large a Dominion and
prerogatiue as was giuen them, might haue stayed
the aspiring heat of their insolent ambition: *Re-*
plenish and subdue the earth saith God, and haue domi-
nion ouer the Fish of the Sea, and ouer the Fowles of the
Aire, and ouer every living thing that moueth upon the
Earth. Nothing was exempted and wanting to
their commission, but the eating of that fruit only
which would make them, as the Serpent said as
GODS knowing good and euill; And this
they most affected: such as the Author was, such
the desire, the which I would to God had staid at

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the head. But it hath enlarged it selfe, and like an hereditarie and leprous disease hath infected all the children of men more or lesse. Forsooth wee will all be as Gods in some case or other, none shal meddle with vs, and what we cannot attaine to in our selues, wee often maligne and oppose in a second person.

That we may therfore at length learne to range our selues euery one in his due place and calling, without derogation from God himselfe, and that power which he hath set ouer vs, let vs I beseech you take notice of such instructions as this present Text will afford. Wherein, First, we are to consider what it is to be *The Judge*. Next, this Title and Commission is to be examined from whence a man may claime to bee so. These two points being cleared, it will presently appeare, To whom this charge and function properly belongeth, as also, Who they are that usurpe and intrude vpon it. Of these in their order, and in few words.

Judicare to iudge, is a word of a Relatiue nature ympling a reference betwixt diuers parties, the one of power to prescribe and rule, the other of an inferiour quality who is to be ruled and ordered by this power: But it properly importeth the respect which the superiour power hath ouer him that is to be iudged. This power hath its degrees, for there is a supreame one, a *Nen u/tria*, beyond which no appleale can passe, (for otherwise there would be no order in things) & there must bee

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be subordinate powers that the burde prouenor
too heauy, & (as Iethro told Moses) *Left the supreme* Exod. 18.
Judge be not able to performe this charge by himselfe al-
one. For who is sufficient at once for all thinges?
To this latter it belongeth to Judge, but not to be
The Judge; as among the lower Spheres, there are
diuers mouers, yet none of them the first moouer
from whence they receiue their power and rule
to moue by. For to Judge is nothing else in sub-
ordinate and delegate powers, but to interpret
Law, and settle differences betwenee particulars
according to that scantling and measure which is
prescribed them and others to be ruled by. But
to be *The judge,* is to be that Maiesty and Architec-
tonicall power, which out of its owne absolutenes
setteth downe a Law, and appointeth a publike
measure, *Quatenus, Quomodo, & quovsq;* where-
by all mens actions are to be squared and adiudged
whether they be good, or whether they be euill.
The Latines haue diuers Phrases to expresse this *Tullius,*
power by, as *Ius Maiestatis, Ius summi imperij, Linus.*
Principatus, Arbitrium: And the person endued
with this greatness is called *Arbiter rerum, Prin-*
ceps, Dominus rerum temporumq; vita, regisq; Domi-
nus, and (as the Hebrewes will haue it) *Iudex super* Exod. 2.
nos, a Judge ouer vs. Which wordes were spo-
ken of Moses, who had a full power and *Commaund*
ouer the *Israelines* to order them by his Laws and
Prescriptions, and to ordaine and substitute other
inferiour Ministers ouer feuerall Tribes and socie-
ties Exo. 25.20

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ties, to iudge them in smaller matters. And that the word *Judge*, will beare this signification, it is evident by that quite which the Elders of ISRAELL

1. Sam. 8. made to *Samuell*, that they might haue *A King like other Nations to IVDGE them*, that is, to rule ouer them and gouerne them, not as a forensicall and inferiour ludge; or as *Samuell* himselfe did: but as

Preface, Iud. 1.7. the Kings of other Nations, in all extent of authority and commaund. And so was *Saul* anointed

2 Sa. 15.15 by *Samuel* (*ad signandam plenitudinem potestatis, as faith Abulensis*) to be an absolute Prince and *Lord* ouer them, and to order and dispole of things so,

Tac. An. 1.1 ut non aliter ratio constet quam si vni redatur.

As it may appeare by his owne and his successors manners described by *Samuel*, which shew that

1. Sam. 6. he was not onely to haue *Jurisdictionem*, but *Do-*

2. Sam. 15. *min. um* ouer their persons and estates. To this

Iam. 4.5. fence and purpose *Absalom* spake, *O that I were made Judge in the Land, that so he might be no longer A Doer of the Law, but a Judge.* Let it therfore be vnderstood that to be *The Judge*, (the word so taken in my text) is to haue the right of supremacy ouer all persons and causes, and to gouerne and moderate them and their actions according to that proportion of Law and reason which hee pleaseth to set downe to be obserued. And so I proceed to the examination of the Title, by which a man may claime this prerogatiue and transcendent power vnto himselfe.

It is not for euery man to looke so glorious a title

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tle as this in the face, nature hath remoued the greater part of men farre enough off; some come more neare, Sed longo inter mallo, quos, et si nemo intercedat, neq; secundos tamen neq; tertios dixerim. Alexander the Great being demaunded on his Death-bed to whom it would please him to leauue his Throne of Iudgement and Maiesty; answeres, *Ei qui esset optimus.* A faire Title this; And truly if Semper optimum quod primum, I cannot conceiue where this right and title can more properly rest then vpon God, as my text speakes, *Deus est Index, God* 16. *Arif. Alexaphys. l. 12.*
is the Judge. Hee's the soule and fountaine of power and iudgement : For before all time and things hee was, who, to witnesse that which is in himselfe optimum the best and worthiest (his God-head and Omnipotent power , and the infinite riches of his glory and goodnes) raised this All that we see, furnished it, and gaue it for a possession vnto men, the workmanship also of his owne handes. And what could haue beeene done more, to shew to whom it belonged to bee The Judge. *Feeit & donauit,* First he created all things, not vpon compulsion or commaund (for this were toacknow ledge a Superior.) *Sed quis voluit,* it pleased him to say, *Let things bee, and they were made.* I haue *Isaiath. 45.* made the Earth (laith hee) and created man upon it : *I, euuen my hands haue stretched out the Heauens, and all their host haue I commaunded,* It the Lord doe all these things. The Lord, by this name he expresteth his absolute power and will, whercon dependeth being

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- Acts. 17. Being of things, and Life of all Creatures. Now from whence Creatures deriuue their life and motion, from thence also they receiuē a stint and rule to liue and moue by, and of whom the beeing of things is, of the same they take the measure and the manner of their being. And this is nothing else, but to be the Judge of those things hee hath made. So when the same Prophet had proued God to be the Lord, and none else besides him, that is, that selfe-being, Maiestie & power by which all things are, and, as Saint Paul speaks, *Vpholding all things by the power of his Word.* He in another place concludes, that the Lord was also Judge and Lawgiuer, as Saint James also doth witness *Vnus est Legislator & Iudex.* And truely all the discourse of man cannot find out a better reason why God should be *The Judge and Law-giuer to all things*, then because he madethem. *Let the Poisherses ftrive with the Poishers of she earth;* saith the Prophet, shall the Clayd men, and other creatures say to him that fashioned them, *What makst thou to rule ouer vs?* Nay, rather let euery one, whether he be a vessell of honour or dishonour, content himselfe with his place, & submit his will to the obedience of those Lawes which his maker hath set downe to be obserued. And of all creatures men haue most cause to yeeld their obedience vnto God as *The Judge*, not onely *Quia fecit*, because he made them, *Sed donauis too*, hee hath bestowed on them those honours and priuiledges which may iustly challenge this

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this acknowledgement from them, that hee is *The Judge*. For whether we shall consider him as Father, who hath deuided his living, and assignd to e- Luke 15. uery Child his place and calling, and meanes to live by; Or as a *Land-lord*, who hath called his Mat. 25. owne seruants, and delivered vnto them his goods: Or as a great King, who hath giuen even to the halfe of Mark.6. his Kingdome, all the corners of the Earth, to bee ma- naged by the Sonnes of mens howsoeuer I say we vnderstand of him, hee is alwaies to bee held *The Judge* amongst vs. The reason of men hath giuen this prerogatiue to a *Father* in his own *Family*, to a *Land-lord* amongst his *Tenants & seruants*, to a *King* amongst his *Subiects*, to be *Law-giver and Judge*. And this reason is but a beame and ray of that rea- son engrrafted into euery mans vnderstanding, by which as he acknowledgeth *God* to bee, hee also holds him to bee *Judge*, and the supreame disposer of his life and goods & manners. To this all, even the most barbarous of men subscribe, & allow God not onely to bee, but to be the absolute Ruler and Commander or *Judge* of all things. Tully in his se- cond booke of Lawes, layes downe this as a *Maxime* in Policy, *sit hoc a principio persua sum civibus, &c.* Let this be a Principle agreed vpon by all the Citizens and Subiects, *Dominos esse omnium rerum et moderatores Deos, eaq; que geruntur eorum gerit iudicio et numine.* And hee leteth downe some rea- sons of State, why this opinion should bee main- tained, though it were but an opinion. But thanks

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be to God our knowledge & belief is more certaine, having received as St. Paul speakes, *not the spirit of the world, but the spirit which is of God*, that wee
Isaiah. 33. *might know the Lord to bee our Judge, our Lawgiver and King.* And thus much be spoken of the roote and spring from whence the title and claime to all Principallity and power is to be deduced; he must be God that is *The Judge*. But God is, &c.

It followeth of the Persons to whom it belongeth to bee *The Judge* amongst men. For so it hath pleased God euen from the beginning to rule and Judge men by men. Some power hee hath put ouer and deputed to such amongst vs as hee knoweth fitteſt for ſo high a calling, whom also he doth adopt as it were into his name and Family. Ego

Pſal. 82. 6. *dixi Dū eſtis, faſh he, et filii exceliſi,* and the whole Ioh. 10. 34 ſtate and body of the common wealth he calls *Cæſus Dei*, the congregation of God. Now all the matter is to know, *ad quos Dei ſermo factus eſt*, to what ſort of men the word of God comes, *Ego dixi &c.* I haue ſaid ye are Gods. And it ſhould ſeeme by the analogie of the Scriptures that it is ſpoken to a ſelect ſort of men, of eminence and ſuperlatiue worth & place. For ſo the word *Elokim* is attributed to diuers creatures to ſignifie and exprefſe their excellence and precedencie before ſome others.

Exod. 3. Horeb is called the Mountaine of God, the taller Cædars, the Cedars of God, Ninevie, the City of God, Pſal. 80. and the more religiuous ſort of men, the Sons of God, Ionah 3. Gen. 2. and the Arke is called Iehouah, quod ſymbolum eſt

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set præsentie ipsius Iehovæ, as Zanchius saith. But here the holy Ghost doth not onely say *Filiij excelsi* or *Dei* the Sons of God the most high, but *Dy celiis ye are Gods.* <sup>de Nat. Dei
l. 1. thes. 5.</sup>

Which words cannot bee spoken but of some transcendent excellencie which God him self hath set vp aboue other men, as of Kings, and Princes, which S. Peter confesseth to bee *Supreme*, and St. Pet. 2. Paul calleth by the name of the *Higher Powers*, to Rom. 13. which, every soule must bee subiect. *Dicendo omnis, Cōment. in Rom.* *Caetan, neminem excipit,* and not onely our goods and bodies, but our liues also ought to bee subiect to secular Princes in that they may lawfully require. To whom then God hath said *Dy celiis Ye are Gods,* (heeres their inuestiture) they are Kings, Princes, Law-givers, and the Judges of the Earth: (*Non sunt haec inanum figmentorum, sed rerum verissimarum tituli,*) And againe, they who are Kings, and Law-givers, and Judges, are Gods, as it is in Exod. 22. *Thou shalt not revile the Gods, nor curse the Ruler of the People.* But some will say, all Kings and Judges, doe not behauie themselues in their places as Gods; some are Vlurpers, others Tyrants, many are prophane and wicked persons, Neither fearing God, nor regarding man: But to cut these men off from their conclusion, they must understand, that notwithstanding the person and power of the King is alwaies sacred and inviolable. It is not for those whom God hath appointed to obey, to examine titles & pedigrees, or how Kings came

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- came to their power, and to be rulers ouer them; It sufficeth that being vnder we must obey, *not only* for feare, *but* for conscience sake, least through our disobedience, our conscience accuse vs, *for resisting the Ordinance of God*, for the powers that be, are ordained of God. And whereas it is said of some, *Ipsi constituerunt, &c.* They haue set vp Kings, but not by me, they haue made Princes, and I knew it not. It is spoken as I take it vnto the Princes theselues (who say, *Hauie wee not taken to vs Hernes by ouer owne strenght?*) and not to those men ouer whome it hath pleased God to suffer them to rule; or if it be, it seemes that neither had they, nor any other subiects haue allowance to set vp and pull down their gouernors at their owne pleasure. For his *Ego dixi* hath made them *holie*, and to bee reuerenced, et *preciosus sanguis eorum*, they are not to be violated, deposed, or murdered. Wee read that *David* caused the *Amalakite* to be slaine, for helping *Saul* to kill himselfe: *How wast not thou afraid* saith he, *to stretch forth thine hand to destroy the Lords anointed?* *Jeremiah*, aduised the Captiuie jewes to pray vnto the Lord for the peace of *Babylon*, *for in peace therof, shall ye haue peace*, though in the mean time *Nebuchadnezer* was a prophane and wicked Tyrant. And St. Peter would haue all good Christians, *Submit themselues to euery ordinance of man for the Lords sake*, whether it be to the King as supreme, or *vnto Gouvernours sent by him*: And lastly wise *Salomon* aduiseth all men, not so much as in thought to wish
- Rom. 13.
- Hosca 8.
- Amos 6.
- Joh. 10.
- Psal. 72.
2. Sam.
- Iere. 29.
1. Pet. 2.

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will reuill vnto to the King, for saith he, *A bird of Ecclesi. 10.
the ayre shal carry the voice, and that which hath wings
shal tell the matter; But I digresse. I goe on with
that which I was about to shew, That Kings are
Gods, Portantes imaginem celestis Dei, bearing the 1. Cor. 15.
image of that Maiesty and power which is in hea-
uen: To whom as *Nihil acceptius quam concilia, Tull. Scip.
catus;* hominum in re sociali que cunctates appellantur, lo
Harum rectores et consuetores hinc profecti,
saith an Heathen Author. And truely it wee ob-
serue the practise of meere natural men, who ey-
ther did or sought to rule ouer any company of
men, we shall find it to be a generall receiu'd opi-
nion among them & suppos'd, *That Kings & Prin-
ces were to be Gods,* or at the least of their line and
race, or appointed to beso by the Gods. And ac-
cordingly founders and reformers and the gouer-
nours of Common wealths dealt with the people
alwaies pretending some Divinity, and by this
meanes maintayned their estate, and brought their
purposes and plots about with much easines. The *Lini. 1.1.*
beginners of the Romane Empire were forsooth
begotten by the God Mars vpon an holie vestall
Virgin; and after they had laid the foundations of
a City, neither of them would presume to take v-
pon him to be a King before the Gods by some au-
spicious signes shal point out the man, who at
length also was made a God by the Senate. *Numa
Pompilius succeeded him, who was much behold-
ing to the Goddesse Egeria, for that great estima-**

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tion and authority hee had amongst his rude Subjects. So among the States and Principallities of the *Greekes* wee shall scarce number one which is not reported to be founded by some *God*, and go-

Q. Cur. l. 8. uernd by some of their offspring. The *Persians* in plaine tearms honor'd & reuerenced their *Kings* as though they were *Gods*. I might spend much time in letting downe all the waies that Princes haue vsed to witnessse vnto their Subiects their Deity, or

Suet. c. 6. more truely (as *Julius Caesar* will haue it) their sanctitie which is supposde to bee in them. Some will bear the name of their *Gods* in their Names, as it

I. part c. 3. were the character of that Deity which they represent on Earth. Another will be called the *Sonn:* of

Plut. Q. Curt. *Jupiter*, another *Frater Solis et Luna*, a third *Filius et nepos Dei*; and *Octavius Caesar, Augustus*, as if hee

De Sapere Ammannus Marcel. had beeene somewhat more then humane. *Et Imperatori*, saith *Vegetius*, *cum Augusti nomen accepit*,

Lonicer chr. tanquam praesentis et corporali Deofidelis praeflanda de-

toms l. l. 1. vorio, *et impendendus pervigil famulatus. Deo enim*

Dion. Aug. vel priuatus vel militans seruit, *cum fideliter enim dili-*

1. 53. git, *qui Deo regnat authore. Thus we may see that*

l. 2. c. 5. *as all men did thinke Kings and Princes were more then ordinary men, quibus est celestis origo: so accordingly Princes pretended some kind of diuinity or other, for their better credit and security among those they commauded. And to conclude this point, the Kings of this Island euen to this day to shew to the world from whence their sacred power is deriuued, bear amogst their titles Deigratia,*

by

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by the Grace and appointment of G O D King of Great Brittaine; and againe the French inscription, *God and my right*. His Right of Soueraignity stampt as it were and seal'd vnto him with the image and superscription of G O D. If any man heere be not yet throughly resolued on this point, may it please him to obserue the analogie and resemblance betwixt the one, and the other, and he shall be better satisfied; For euery thing that is, beareth some note and marke of him that ordain'd and made it. As first all things in generall are *Good*, then the particular species haue their seuerall resemblances. Amongst the rest man as he is neerest, and of men, the King is most like vnto God; I speake not of that which is common with other men, there is in him somewhat more peculiar and individuall wherin no man can claime a part. As first Kings are *Fundamenta*, Foundations and Pillars. Properly God is the foundation of all things. The Apostle by a *Periphrasis* plainly calls him so, *Portans omnia, Uphold-^{Psal. 75.}* all things. The heathen also could affirme of their principall God *Jupiter*, that he was *Stator et atilieg; Sen. de benef;* on whom the great house and frame of Heauen ^{1.4. c. 7.} and earth reclineth and stayeth it selfe, as on its proper foundation. The same proportion of order and dependance is to be obserued in the little world of euery particular Common-wealth. First, *The King a foundation*; others are bnt parts of the frame raysed vpon this foundation. Some ate main crosse-beames, some polished pilasters, other smal-

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Ier Rafters: some are for vse, some for ornament,
some set vp in places of honour, some of dishonor;
all haue their dependance more or lesse: onely the
King is the *Foundation*; and as it were the *Selfe-*
pre-existence and axis of the Common-wealth, vpon
whole wel-being & good Lawes the whole state
of things, and the good and ill of his Subiects and
Cittizens relie. Secondly, Kings, as *God*, warke all

1. Cor. 12. in all within their owne territory and Dominion,
10. Joh. 19. 10. and as Christ said to Pilat, I knowe couldst have no power at all against me, except it were given thee from above: So it may be said to every subiect, hee hath
not this or that power of operation in the *Common-wealth* he lies in, except he be enabled vnto it by
the *Higher Powers*, from whence euery particular
deriueth his place and manner of being and working.
For as in the body of man the soule is said to
be at once in the whole and every part, the hand,
the eye, the foot, euery member receiueth its ena-
blement and measure of working from the soule,
and yet the members and instruments beare the
name of all, as though they were the principall A-
gents: as the hands doe worke, the eies doe see,
the care heareth, wee doe not say the Soule doth
see, or heare, or goe &c. Euen so it is in the *Repub-*
like, the *King* is not limit'd, his power is diffused
through the whole and every particular, and ac-
cording to the instruments hee works by, so is his
power denominated. In the *Chancery* hee is cal-
led *Lord Chaunceler*, in other courts *Judge, Justice,*
and

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and so of the rest. *A Cedro quiet in Lebanon vsq; ad Hyssopum*, from him that rideth on the Kings horse vnto the petty Constable the worker & moouer is the same, all are as it were animated & enabled in their places and offices by one and the same Soule, *The King*. Let not any man therefore forget himselfe, and take vpon him to be the onely Agent and Controleur or a disputer vpon all passages and matters of the *Common wealth*. The Soule that is in the hand is not to doe all, for then what neede of an eye, or foote, or a Stomacke, &c. But euerie part doth what they are enabled vnto futeable to their place. Let not the *Common sense* doe the duty, or question the power of the *Will*, or the *Phancy* meddle with matters belonging to the *Vnderstanding*; Officers and *Judges* must doe no more then what is committed to their charge, least this censure fall vpon them, *Cum essetis Ministri Regni Wisd. 6. illius, non recte iudicatis*, When ye were made ministers of the Kingdome to gouerne and command in smaller matters, yee did not judge aright, but like our first Parents not consent with the *Domini*-on ouer brute creatures, ye would be as *Gods* too. But let such take heede what they doe, *For who so breaketh an hedge, a Serpent shall bite him*, saith the Preacher. Hitherto of this point, and what naturall reason and discourse, the analogie and neere resemblance of Powers, and *Gods* own word hath ioyned together, let no man presume to put asunder. First, God is the Judge (*A l'ove principium*)

D

then

Ecclesi. 10.

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then Ego dixi, I haue said to Kings &c. ye are Gods,
therefore The Judges also.

This Doctrine implies a double instruction
sueteable vnto the Persons, where the Prince may
please to consider, and the People learne how to be-
haue themselues in their Functions whereto
GOD hath called them. First K I N G S are to

2.Chr. 19 consider whole person they sustaine, That they
judge not for man, but for the Lord who is with them
in the Judgement. Hee hath communicated his
name vnto them, and made them his Sonnes, that
not onely in power and command, but in all other
vertues they may be like vnto their Father.

Mat. 5. Be ye therefore perfect, saith the true and onely begotten
Sonne of GOD, euen as your Father which is in hea-
uen is perfect, and bee yee holy for I am holy.

1.Pet. 1. The light of their good example like the rising Sunne
must passe into all the corners of their Dominions,

Psal. 82. They are To defend the poore and Fatherlesse,
to doe Justice to the afflicted, and needie, to deliuier
and rid them out of the hand of the wicked, to
protect and support the Church, to punish offend-
ers, to maintaine peace, & loue amongst all men.
*Et erunt cives, erunt socij digni habonitate, et in to-
tum orbem recti mores reuertentur.*

Againe, Subiects are to learne hence, that
whom God hath pleased to make so deare vnto him
as to set his name vpon them, and to call them his
sonnes, they ought withall reuerence and deare-
nesse of affection to honour and respect him also.

The

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The Apostle enioyneth the beleeuing *Romanes*, to render to all their dues, much more vnto the KING, tribute to whome tribute is due, custome to whome custome, feare to whom feare, honour to whom honour; And St. Peter aduiseth all men that next to ^{1.} Pet. 2. the feare of God, they should Honour the King, whether an Apostle saith St. Chrysostome, or an E- ^{Homil. 23.} in Rom. vangelist, or a Prophet, or wholoeuer hee be, obediencie and subiection is required at his hands, and that without any prejudice to good Religion and piety, or to any liberty & priuiledge of grace and spirituall calling that G O D hath pleased to vouchsafe vnto him aboue his fellowes. *Sed non omnes vocem hanc accipiunt*, all men are not willing to heare of this doctrine.

When passion leades the line, we may obserue euery particular man almost to take vpon him to be a God, and The iudge, and a Reuenger to execute wrath vpon him that doth evill Who is reuiled, that back-biteth not againe? Who is threatened, that threatneth not? Who is in any sort offended and crost, that seeketh not reuenge? For cursings wee repay cursings, stripes for stripes, wrongs for wrongs. Alas (Beloued) why should another mans malice and violence make vs ill, and to transgresse against the law of our Maker? Happily one foot kicks the other, shall that spurne againe? One hand wounds the other, shall the other hand stabb? Shall the mouth deny to receiue, or the teeth to chew meate, because some other mem-

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ber hath offended them ? That body cannot long endure where every part and member shall presume to be its owne ludge and executioner.

O that man would consider how ineeke and gentle a creature G O D hath created him to bee ? That of all other creatures he hath onely lent him disarmed into the Feild, to teach him to suffer, not to fight ; Hee gaue him a Toung, to bleste and intreat, not to curse and threaten : He gaue him a hand, to support & heale and binde vp the broken and wounded, not to kill : he gaue him thoughts to meditate on his sacred Lawes, not to contrive mischiefe and deceit : he bestowed vpon him so many excellent powers and faculties to serue him withall, nosacrilegiously to usurpe vpon his right and interest.

Rom. 12. *Misi vndicta, Vengeance belongeth to me saith the Lord, Who made thee a Judge ?* Hee that bns speakest evill of his Brother , and iudgeth his Brother , speaketh evill of the Law and iudgeth the Law . And therfore our Lord & Sauiour Iesus Christ (who came into the world nor onely to fulfill the Law, but to teach vs by his example with patience to attend the pleasure of our Judge) In suffering abourned not , but committed himselfe to him that iudgeth righteouslie . But of these faults the Lawes of men doe not so exactly take notice , neither can they very well : I come to that great one which strikes more deepe and dangerous into the stafe and affaires of men .

All of vs, I know not by what ill spirit set on
being

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being desperately prone both to give and execute sentence vpon our owne wronges (if happily wrongs) by dint of sword and bloody death Beloued, what high presumption is it and boldnes, that for every sleight affront and idle word the King must haue a subiect, or two, or more rauisht from him? *Dicam nunc quām iniqua sit iniuriam
in iuriis compensatio, quāmo; non solum legi aduersa sed etiam paci.* Amongst other reasons why God appointed and set vp *Kings* and *Princes* to rule ouer the sonnes of men, I thinke this was not the least, that in so quarrelling a generation, and so prone to bloud and violence, euery man might not bee *The Judge* and reuenger of his owne griefe, and that wrath and passion might not take the place of Law. Leane a passage for this insolence, let euery man haue the freedome of his owne sword, suffer them to abuse their owne bodies and liues vnto the satisfying of the bloody purpose of their owne or other mens desperate & malicious disposition, there will soone be an end of all ciuill society, and good order amongst the affaires of men. *Immanum et ferorum ille conuentus,* ther's no Commonwealth where strength and violence aduainistreth justice and judgement, and right is determined by the fortune of the Field. I say God to preuent this mischiefe and barbarous disorder amongst the Inhabitants of the earth, and to hold them within compasse of their good behauour, did euen from the beginning ordaine overseers & Judges to give lawes

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Lawes vnto them to lise by , to moderate their courses and causes according to equity and right, & to prouide that no part or member be offended or left vnsatisfied.

*The Statute
of Marl-
bridge. c. 1.*

It is not for every passionate man to take this power vnto himselfe as often as there is caule ofred or apprehended : but to whō God hath said *Dij estis*, they are to be sought vnto for iustice and iudgement. *Damnum accepisti? lex, forum, iudex est, nisi vos Iure vindicare puder*, saith an heathen Author. But the hot-spurd Duellers and braue spirits of these daies hold it for an argument of a degenerous spirit to wait for an indifferent examination of their disgraces, or an equall debating and deciding oftheir iniurie receiued, no proportion of iustice will content them, except they presently measure it out with their owne handes. Thus while they hastily preuent and anticipate the course of law in rectifying and redressing their owne iniurie and losses, they become the greatest iniurers themselues. First they offend and wrong those persons whom by no lawfull right they can meddle with: Then they take the sword of iustice out ofthe *Judges hand*, and abuse it to the satiflying of their pruate lust and malice. While a man shall consider the times, the danger of a reconciled enemie, and the impossibility of two Kings long to continue in the same Kingdome : Mee thinks the bloudy act of *Joab* & the two brothers *Rechab* and *Baanah* might haue found some fauourable construction: yet the one was accursed by *Dauid*, the

*Ibid.
Quint.*

*2. Sam. 3.
and 4.*

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the other put to death. The reason heereof was because they went beyond their commission in violating those persons whom the King had received into his fauour to be his seruants and friends. For every act is not good and lawfull which hath a good intent and purpose, or the care of the publike safetie to pleade for it: but there must be the allowance and authority of him *ad quem spectat Tho. Aqui. affimare quid subr abendum sit partibus pro salute to-* Secunda sec. tius. And yet I wold to God that our Combatats *q. 64. art. 3* had thus much to say for themselues as *Rechab* and the rest had. But her's no enemie of the Kings to bee remou'd, no competitor to bee degraded, no common good pretended; onely some foule words haue past or a disgracefull nod, or happily some little tap; and presently they proceed to *Cai-phas* his sentence, a bloudie one, *expedit ut unus moriatur*, one at the leſt must die for it, and ſo hee be murthered fairely all is well wee think. *Seneca Nat. quest. l. 6. c. 22.* laies the death of *Calistenes* hard to *Alexanders* charge, though a King and his Soueraigne. *Hoc est Alexandri crimen eternum*, ſaith hee, *quod nulla virtus, nulla bellorum felicitas redimerit*. And as often as it ſhall be ſaid, he ouerthrew many Thousands of *Persians*, it ſhall be likewife oppofed that he flew *Calistenes*: as often as it ſhall be ſaid that hee vanquished *Darius* the great King, it ſhall bee remembred also that hee flew *Calistenes*, &c. The like may be more truely ſaid to our braue-killing Gal-lants, They are Noble and potent you'le ſay, I but they

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Gen. 4.

*Institutio In-
stituti. Tit.
8.*

they haue kild a man; they haue or are able to doe some seruice to the state, but yet they haue kild a man, they are rich and much in fauour with the times, I but they haue kild a man: when we haue reckoned vp all the good that can any way plead for them, yet still this sticks close, they haue slaine a man, a creature made in the Image of God himselfe, and yet they durst deface and wrong this sacred Image, a creature made to be the Temple for God to dwell in, and yet they haue destroyd it and thrust God out of his dwelling place. It may please them farther to consider that blood hath a lowde voice, it reacheth euent to Heauen; *What hast thou done*, saith God, *the voynce of thy brother's bloud crieth vnto me from the ground*. And are not we all brothers of one Father? all Subiect and seruants vnder one King? parts and members of one body? While wee stand in these tearmes of relation wee haue not power to dispose of our selues and other men as we list. *Interest Reipub. ne quis re sui male
est alium vello ulcisci paenam suam*. If no worldly consideration can make vs to hold our hands, yet let the thought of the accompt wee are to make before God perswade vs to a better temper. Not to speake of the manner of our departure hence, (which in my opinion cannot bee altogether so faire

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faire, while the Enemie is in our eye, the Flesh smarts, heate preuailes, and nature bids kill rather then be kild) But if in what state wee dye wee shall bee iudged, I doe not see what colour of Plea wee shall find for our selues. How can we say, O God forgiue vs our trespasses, as wee forgiue them that trespass against vs, & suffer vs not to be led into the pit of eternall death, while wee haue our Swords in our hands, malice and violence is in our breasts, furie and rednesse in our eyes, and the bleeding wounds of a departing Soule pleads for vengeance against vs. While it is to day therfore, *Let vs put on bowels of mercies, kindnesse, humblenesse of mind, meekenesse, long suffering, forbearing one another, and forgiuing one another if any man haue a quarrell against any; euē as Christ forgave you, so also doe yee.* And bee assured that hee shall haue peace in the Kingdome of peace, who hath liued peaceably.

Coloss. 3.

Besides these I haue now spoken of, there is another sort of men who wil needs haue the Law-giuere and Judge to bee of their Tribe, nay as God himselfe hee shall bee; *Rex Regum, et Dominus Dominantium*, Kings his vassals, and Princes his foot-stoole. Heer's not rash impatience or lustinesse of Spirit, or reputation alleaged; Their tyme is more faire and forcible. *Scriptum est, Hac dicit Dominus*, God hath appointed it by his word therefore it must bee so. From these Scripture-men proceede these vncharitable diuisions, and

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suspicions that are amongst the people , by these
are Treasons, invasions, rebellions, murthers con-
triu'd and further'd : the safety of the Prince is in
continuall hazard, and the whole State troubled.
But let vs I pray heare what they allege for them-
selues, And forsooth they produce a text out of I.
Cor. 2. He that is Spiritual iudgeth all things, yet bee
himselfe is iudged of no man. Heer's one that is
made a *Judge*, and indeed a vniuersall One, iudging
all things, *Tam spiritualia, quam temporalia,*
saith Bellarmine, and is iudged of no man, heer's
his absolutenesse and supremacie aboue all, hee
hath no Superior to controule or censure him.
The Minor they supply thus, But *Church-men*
who are annoynted and receiued into the Church
by the Bishops, that is as, *Stapleton* will haue it ,

*Bellar.de
verbo Dei,
I.3.c.10.*

Comment. in Pastores et Doctores Ecclesie, are the Spirituall-men;
Rom.
therefore to them it appertaines to bee *The Judge.*
To this wee answere, First to *Judge*, in this place,
is to discerne and to distinguishe betwixt all true
and false Doctrine, *Quae ad vitam et iustitiam sufficit,* (which may bee euerie good mans case so
farre foorth as hee is enabled by the spirit of wise-
doine,) and not to sit on a Throne of Maiestie,
iudging all the Tribes and Families, and the King-
domes of the Earth. Againe, by the Collation of
spirituall man with naturall, it seemes they are not
onely pointed at; For if it be ment onely of them-
selues, What? are all other naturall and sensuall?
God forbid; Indeed Bellarmine seemes to yeelde
that

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that other men may bee spirituall too; but yet because wee cannot bee so certainly resolued who these are, *Sicut certi sumus Papam esse spiritualem,* Therefore the Pope is the man. well,because Bellarmino will needs haue the Pope to be this spirituall man, Let vs try, *An si ex Deo,* whether Gods *Ego dixi,* hath past vpon him or not. The touch-stone is the written word of God, by which his right is to be examined, for so the Prophet bids vs to doe. *Ad legem et ad testimonium &c.* Seeke ^{Isaiah, 8.} to the Law and to the Testimonie. If they speake not according to this word, how spirituall soever Bellarmino and others will make him, wee shall hardly receive him for the Supreame Judge ouer vs. Now what saith the word of God? Where is it written, Peter or the successor of Peter, *Ego dixi Dij estis, I have said ye are Gods?* Indeed it is not to bee denied but that the Scriptures speake of one, *Who exalteth himselfe above all that is called God, or that is worshipped, so that he as God sitteth in the Temple of God,* shewing himselfe that hee is God. And if this Scripturē ^{2 Thes. 2.} est will serue their turne I haue not to gaine-say. Albeit my beliefe is otherwile, that since the good Father Saint Chrysostome tels mee an Apostle, and an Evangelist, and one of their Cardinall men of whom I spake before, will haue *No man* exempted from the secular power; May I must beleue that they cannot altogether so cleerely proue their title both of Exemption and Supremacy ouer all States and Princes, to bee so

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good as they pretend. Hitherto of these. There be more sorts of offenders in this kind, if the time and present occasion of this meeting did not rather expect others then my selfe to bee the accuser of them; but these I take to bee the principall and most harmefull.

Generally the offences and wronges that are done, concerne our goods, and such things that are without vs, and in time may be repaired and supplied againe, and the motiues heereunto, are commonly so degenerous and base, as the offenders themselues are ashamed to bee taken and to bee seene in them. But the offence of these men goes beyond the skin and out-side, it peirceth euen to the marrow and the heart. For heere the Person and Life of man is oppoſ'd, which hath beeene alwaies of better esteeme then his moouables, and beeing once lost can neuer bee made vp againe.

To adde a little more of the quality of the person that is thus endangered, it most commonlie is the PRINCE himselfe, and with him the peace of the whole State, or some principall Gentleman of a Familie, or at least such an one whose worth might haue more profitably beeene disposed of for the Common good of men. Such as these whome the Common-wealth can least spare, are soonest taken away, and the offender mournes not for it, not so much as blusheth, yea hee reioyceth rather in his deede. For if hee

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bee of the first sort, a Dueller, forsooth his tinsell-honour and reputation, which lay at the stake, pleades the iustice of his cause : If of the Second a Romane Catholike Traytor, tis his Religion that pushim on, and this also must iustifie his wickednesse. Fayre pretences, for soule deedes. Heer's *Jacobs* voyce, but their hands are as rough as *Esau's*. Indeede it is true that the reputation of a man may bee lawfully vindicated, and Religion mayntain'd euen with the hazard of our owne and other mens liues and Fortunes. But heeres our fault, wee neuer examine when, and how, and by whom our Honour and Religion is to bee defended and righted ; No, there bee other circumstances that wee more take notice of.

The opinion and voyce of the people is to bee gained or satisfied, some malitious or ambitious humour of our owne to bee stopt, some better fortune to bee rayled ; These or the like thurstvs on head long to sinne, without any respect of Law, or Magistrate, of G O D, of man, or good sense ; Come what can, wee in our owne case will take vppon vs to bee both witnessse and *Judge*, and Executioner.

To rectifie and redresse these Enormities, or to prevent them from a Beeing, You most Reverend Fathers and Elders of I S R A E L L are here mett : Let the feare and wisedome of the Lord bee vppon you, take heede, and doe according to all that the L O R D by the hand of our *Moses*

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hath commaunded you this day, For there is
no iniquity with the Lord our G O D,
no respect of persons, no taking
of gifts. Deale couragiouly
and iustly, and the Lord
shall bee with the
Good.

FINIS.



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